Last Centuries Pious Ulama's Effort

by Thaanvi Center

Volume 2

Publication: Thaanvi Center, Colombo,

Sri Lanka.

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Introduction

In the name of God, the Merciful, the Compassionate

Praise be to God Who has no rival in the greatness of His sovereignty, Who is unique in the splendor of His might, Who is dignified in the supremacy of His oneness, Who is made holy by the exaltation of His eternity, to Whose Magnitude of Essence there is no likeness or challenger, and Who is elevated in His attributes above any limitation or deficiency! His are the attributes that pertain to none but Him alone and His are the signs that testify that He is not similar to His creatures. Blessed is He, the possessor of the highest dignity! There is no boundary to encircle him, no device to entrap Him, no time to confine Him! No one can be His helper, there can be no offspring next to Him, no number to count Him, no place to contain Him, no time period to embrace Him, no understanding to measure him, and no imagination to picture Him.

I am glad to present the second volume of the Last Centuries Pious Ulama Effort before the readers. Here

mentioned few Scholars sayings on some entities in order to understand how our Scholars defended these entities like Tasawwuf, different way of work of Deen etc. I am kindly request readers, first to read volume one and also most of biographies of Scholars are mentioned in volume one only.

This book is written based on recent past Ulama's books, articles and speeches of (specially) Ulama's of Subcontinent.

Situation of Ummah

Hazrat Maulana Abdullah Kapaudri Rahimahullah said in a gathering:

(An astonishing reply of an Ammani youngster)

We had the occasion of joining a Jamaʿat to Jordan. It was the day of Eid and I noticed a long line of youngsters outside a cinema. I was passing by and going to purchase something, so I stood near them for a while. I said to them: "You are wasting your money at the cinema while Israel is sitting on your chests."

This was in 1968. I said to them: “Bombs are falling, your tents are being scorched, and here you are standing in a line to enter the cinema?!” One of them replied saying: “Today is the day of Eid, and Rasulullaahi Sallallaahu Alayhi Wasallam ordered us to rejoice on the day of Eid.”

This is the life of Muslims! I realized at that time that this nation is on the verge of destruction. I saw those tents in which the poor Palestinians were living. They were leaving their towns and villages and living in these tents. The tents were torn, their clothes were torn, there was no proper arrangement for their food; and here are these youth standing in a line to enter a cinema.

Maulana further said:

We waste thousands of rupees on canopies for weddings and other functions. Some of these moneys are wasted away in matters considered to be our Deen. Once there was a Seerah Jalsah in Surat (India). A huge canopy was constructed for this purpose. Numerous colored lights and various other items of display were suspended and displayed on this canopy.

Hazrat Maulana Ali Miya Sahib (Nadwi) Rahimahullah came onto the stage. The moment he came onto the stage he said: “Bhai! What is all this extravagance about? This Jalsah is held to expound and explain the life of Nabi Sallallaahu Alayhi Wasallam, and yet the followers of this Nabi Sallallaahu Alayhi Wasallam are wasting and destroying their money in this way!? How can this be even referred to as a Seerah Jalsah?”

Our people have not yet understood where to spend their money and where not to.

I went to a small village on one occasion and asked the people: “How much did it cost you to build your Masjid?” They replied: “Two million seven hundred thousand rupees.” I said: “Brothers, you have built a Masjid, very well. A Masjid is the centre of Muslims and we have to build a Masjid. But if you built a simple Masjid for one million, you could have used the remaining 1.7 million for some other purpose which would have been of benefit to our Muslim youngsters who are wandering aimlessly.”

(The character of Muslims has really deteriorated)

Maulana further said:

I come regularly here to Britain. This is my seventh trip and I have been to practically every locality. I have heard of brother and sister engaging in conjugal relations, father and daughter engaging in conjugal relations, and Muslim girls moving about unashamedly with non-Muslim boys. Just three days ago a person was crying before me. He is a Hafiz of the Qur'an and used to study with me in Dhabel. He said to me: "Maulana, my son took a girl with him and went away to London. I have a fifteen year old daughter who tells me that she has just one year left - when she turns sixteen, she will no longer pay any heed to me."

Maulana said:

Hazrat Mufakkir-e-Islam Ali Miya (Nadwi) Rahimahullah had come to Gujarat and saw many magnificent Masajid under construction. Hazrat Rahimahullah made a statement in the Jami' Masjid of Surat: "Some communities suffer from mental paralysis." I remember this statement of his. He continues: "Me and you are not safe in this country as a nation. There is a large section of the country which is conspiring to uproot the Muslims of this country. On the other hand, we are busy constructing large

buildings. We do not know what the fundamental issues are, and what we should be doing." Thinkers who are watching the rise and fall of the world are asking the Muslims: "Brothers, what are you doing? Look at the conditions around you! Look at what is being done to you. Look at how nations are destroying and annihilating the Muslims. The Serbs cast aside 5000 corpses in an hour, and the media did not utter a single word. Are the Muslims here not hearing about what is happening to the Muslims? And we are still engrossed in our luxuries and comforts!? We have to shed tears of blood.

(By Allah, I would never have believed it)

Maulana further said:
I saw the following with my own eyes: During the days when we have to stay over in Mina, I saw some people playing cards. By Allah, if I was in India and someone told me this, I would never have believed him. I would have said: "Can it ever be possible for a Haji to go for Hajj and play cards during the days of Hajj in such a sanctified place?!"

I went to a Masjid in India where there is a large number of Muslim businessmen. I saw a large number

of people sitting in I'tikaf (seclusion). I was very happy to see such a large number for I'tikaf. But when I sat for a short while after the Taraawih Salah, I saw large platters of food coming to them from their homes. One person was known to me, and he addressed me in a very happy tone saying: "We really enjoy this I'tikaf. Such and such foods come from such and such person's house, very tasty food comes from that rich man's house. We spend the entire night eating." On hearing this, I held my head and thought to myself: "Is this the reason for having I'tikaf in the Masjid? Is it to order large platters of food and continue eating till late in the night?" This is what has happened to our I'tikaf. The quality of Ihsan has disappeared from it as well.

Our youngsters play cricket and other games until 3:00a.m. in the nights of the blessed month of Ramalaan. Huge flood lights are installed for this purpose. I asked them: "What absurdity is this? This is the blessed and holy month of Ramalaan. If you cannot engage in worship, then at least go to sleep because sleep is also an act of worship." They replied: "We play until 3:00a.m., go to our houses for Sehri, sleep away, and wake up at Zuhr time."

My dear brothers! My dear friends! Tell me the truth, is this the essence of Ramalaan? If the Ramalaan of an Ummah is like this, if the Hajj of an Ummah is like this, if the Salah of an Ummah is like this - how can we expect Allah's mercy?

My dear friends! I make an earnest appeal to you to give up all this solely for Allah's sake. Take a survey and assessment of your life and see what you are doing wrong, and what you are doing right. This is my only request to you. The time has come for us to ponder and reflect. We are being punished and beaten a lot. Our evil actions are causing our children to be torn apart and thrown about. The hearts of our youngsters are being pierced, their minds are being played around with. While we are playing on the cricket fields, and playing football. The enemies are playing with the minds of our youth and we are not affected in the least. Our self-respect and religious zeal have died. Look at our lack of self-respect - we place these big bottles (of Coca Cola and other drinks) of our enemies on our tables. The moneys which we are giving them [by purchasing their drinks] are being used to purchase bullets which are used to strike the hearts of Muslims. Weapons are manufactured and bought with our moneys, and the same weapons are used against us. My heart trembles over all these

things. May Allah Ta'ala bestow us with perception and consciousness. The poet of the east, Allamah Iqbal Rahimahullah, expresses my sentiments in the following couplet:
"O Allah! Bestow this Ummah with perception, and inspire it to learn a lesson for the future from the calamity which it is experiencing at the moment."

(Nations are built through character)
My dear friends! The most important thing is to train and nurture our children according to the teachings of Rasulullahi Sallallaahu Alayhi Wasallam. If our children have bad character, we will enjoy no position in this world. Remember! Nations progress through good character. This is why people (non-Muslims) are trying to spoil the character of our children. The day before yesterday I learnt that 70% of those who are caught with drugs are Muslim youth. What a sorrowful matter! May Allah Ta'ala show mercy to this Ummah and set right our character. (1)

Concern for the Ummah

Hazrat Maulana Qamaruz-Zamaan writes: "Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah came to

Allahabad on one occasion and presented himself in the service of Hazrat Maulana Shah Wasiyyullah Rahimahullah.

“He saw Hazrat’s (Shah Wasiyyullah) extreme enthusiasm and yearning, and portrays it as follows in Purane Chiraagh:

He had a trembling and restless disposition. It seemed as though he had no rest for tomorrow. The conditions of the Muslims, the corruption of their character and dealings, a dearth of integrity and sincerity in them, and open hypocrisy in them caused him to become restless and disturbed. The yearning to rectify the situation and summon people to run towards Allah Ta’ala had overpowered his heart, mind and veins. His condition has become as described in the following couplet:

Sparks are emanating from every strand of my hair. There is a possibility of fire dripping from my veins.”” (2)

Our Responsibility

An address to Ulama by Hazrat Maulana Abdullah Kapaudri Rahimahullah (Talk delivered in Bolton, Britain)

The conspiracies against Islam are springing forth very dangerously. In every era there were forces which were working against Islam. But at present, these efforts are moving more swiftly and their circle has expanded to such an extent, that these people do not want to look at our Makatib, Madaris and our Ulama.

Let alone the Jews and Hindus, according to Mufakkir-e-Islam Hazrat Maulana Abul Hasan Ali Miya Rahimahullah (Abul Hasan Ali Nadwi), the greatest tragedy of history is that the Christian forces have joined the Jews. The Christians were always enemies of the Jews because they accuse the Jews of "crucifying" (according to them) Hazrat Isa Alayhi Salaam. When a nation crucifies the Prophet of another people, there is no question of the latter befriending the former. Hazrat Maulana Ali Miya Sahib Rahimahullah therefore says: "They made changes to their creed for the sake of unity. They joined forces

and created certain conditions so that Islam will not get the opportunity to rise in any region and any place."

Their efforts then reached countries which have nothing to do with their religions, which do not believe in Judaism and Christianity, e.g. the Hindus, Sanskritists. The Jews and Christians know very well that these are idol worshippers and there is no common ground with Judaism and Christianity, but they joined forces with them solely because of their enmity towards Islam.

Conditions at present are therefore most astonishing.

They covered the entire world very swiftly and left no region in which the web of their conspiracies did not spread. In the light of such conditions, we who are attached to Madaris, to people of knowledge, and we who are referred to as Asatidhah (lecturers in a dar al-uloom), who study and teach the Qur'an and Hadees - our responsibility becomes weightier. This is a bounty from Allah Ta'ala. My dear friends! Whenever there was a need to lead and guide this Ummah, it was the people seated on straw mats (the Ulama) who led and guided it. The entire history shows us that whenever the ship of this Ummah wavered, it was the Ulama

who took care of it. The Ulama of every era fully understood the tribulations of their respective era, and they remained organized and united to put an end to these tribulations.

I had the opportunity of going to Karachi a few years ago. I stayed in the Madrasah of Hazrat Maulana Yusuf Binnauri Rahimahullah and met Hazrat Maulana Ahmad ar-Rahman Sahib Rahimahullah. He was a very compassionate Alim.

I remained in his company for the entire day and he was talking about conditions in his country. That particular day was the first day of Benazir (Bhutto) as the Prime Minister (of Pakistan). Some Ulama were sitting with Maulana and some (western)-educated people had come from abroad. The Maulana did not speak openly for as long as these western-educated people were present. When they departed, he said: “Maulana! Our greatest challenge at present is that our own Ulama belonging to the same Maslak are not coming on one platform. It is my ardent desire to go to every town of our country to beg our Ulama saying to them that if they want to save Islam, they must come out of the circles of their differences, unite on fundamental issues, and work together.” This is the

very thing which Hazrat Maulana Abul Hasan Ali Miya Rahimahullah used to say repeatedly. It is the same message which Hazrat Maulana Mujahid al-Islam went around with.

(Establish Centre for New Muslims)

I was reading a Waʿz (lecture) of Hazrat Thaanvi Rahimahullah a few days ago. Hazrat said: “We established Madaris and Makatib, but we did not establish any training centre for new Muslims.” When I read this, I thought to myself: Hazrat thought about this so many years ago. Yet, in the whole of India, I saw just one place in Madras where they have a centre devoted to new Muslims. Those who are running this centre made an open announcement to new Muslims to come and stay at this centre where they will make arrangements for their education and training.

They have a course designed for this purpose. The people teaching their possess high intellectual acumen so that they are in a position to answer the doubts and misgivings of the new Muslims. So this is also something which we have to do. (1)

(Speak according to the level of understanding)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: “According to my defective opinion, I think one of the responsibilities of the Ulama is for each Alim to think about the time and era in which he is living, the area in which he is living, the needs of his area, and the ways of thinking of the people around him. If we do not understand the mentality of our times and we continue in our old ways, people will not understand what we say. Language has a certain criterion in each era.”

(The criterion for correct knowledge)

Hazrat Maulana further said: “Knowledge teaches us humility. The book, Kareema, is the first primer which we study in Persian. It contains a saying which says: “The branch which is full of fruit bends down towards the ground.” You will not find a branch full of fruit and still remaining upright towards the sky.

In like manner, a person who possesses correct knowledge will certainly lower himself. He will certainly have humility which is the essential trait of knowledge. This is a thermometer for us by which we can gauge whether a person has correct knowledge or

not. If he has correct knowledge, he will have humility. If there is a deficiency in humility or a total absence of it, we can deduce that his knowledge is also mere hot air.” (1)

(Unity)

Abdul Majid Salik Sahib writes at one place that when Sayyid Ahmad Shaheed’s Rahimahullah movement started and the caravan of Mujahideen were proceeding towards Balakot, they were heartily welcomed by the Muslims. The British had a secret meeting to decide what to do. They felt that if they were to resort to force and weapons, these Pathan people would fight with full force, and even if their last child is killed, they will continue to regard us as the enemy and continue fighting us. We will not be able to gain any control over their tribal peoples. So what should be done? They decided to initiate a religious dispute. They got hold of a few naive Muslims and purchased the services of some materialistic Maulawis, and spread a propaganda throughout the Sarhad region that these people (Sayyid Ahmad Shaheed and his supporters) are Wahhabis.

Abdul-Majid Salik Sahib quotes the testimony of an Englishman in his book who clearly states: “Our weapons could not achieve what our propaganda achieved. We got the people of the entire region against them, and caused the whole movement to fail.” (1)

(An empty claim)

Hazrat Maulana Abdullah Kapaudri Rahimahullah said: “On one hand they (Hindus) claim that their religion is based on two things, viz. Ahinsa and Diya. In Hindi, an absence of fanaticism is known as Ahinsa, and Diya means soft-heartedness. In other words, we are not harsh to anyone. Instead, we are softhearted to him. They claim that they do not kill animals because killing them is against softheartedness.

Now look! They are so considerate towards animals, yet they are destroying humans; and that too, so heartlessly. What kind of policy is this? Listen to their claims, yet look at their actions!”

(The need to be vigilant)

Hazrat Maulana further said: “I went to a university and asked where the Islamic department was. A woman who was seated at a computer said: “Go to the fourth floor, and you will find Islamic books in aisle 62/63. I went and had a look. I was both shocked and saddened to find it filled with books written by Qadiyanis.

My dear friends! We have to understand the nature of work which we will have to do for the sake of Islam in these universities, educational institutes, and among the educated class. For this, we will have to become experts in the language. You must have the power of proofs. You must have so much of patience and fortitude that when they pose provoking questions to you, you do not become angry. They pose such questions wittingly to get you angry. They want you to become angry and say: “You are thick-headed, I cannot speak to you.” This is not the correct way. The correct way is to listen to what they say with a cool head, and then respond.” (1)

Hazrat Maulana further said: “It is our responsibility to keep Islam alive in its original form as conveyed to us by Rasulullahi Sallallaahu Alayhi Wasallam and

practically demonstrated to us by the Sahabah Raliyallahu anhum. We have to do this no matter what criticism we receive, even if they refer to us as the backward class, as people of ancient times, and people who love retrogression. Do not say anything to them. We must accept all the criticism and constantly repeat the teachings of Islam. We must make our people realize that the true religion is what was brought by Rasulullahi Sallallaahu Alayhi Wasallam, and we cannot accept any changes to it. This is irrespective of whether we receive the material benefits of this world or not." (1)

(Responsibility of Elite)

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah writes: "The greatest calamity for a community is that the elite, who form the heart of a place, may became inactive or lose their religious zeal. We have now to see whether these three qualities are found in us; life, beating (activity) and warmth. If we are alive and there is no activity, the life becomes static and there is bound to be disorder in the Millat as stagnant water develops an offensive smell. If there is warmth, ie link with Allah, love of the Prophet Sallallaahu Alayhi Wasallam fondness for paradise and courage to tell the truth; then however some may conspire to

misguide the Millat it will not go astray. But if the heart stops beating no power on earth can revive it. If the tree loses its fertility, it may be watered variously but it will not bear fruits again. It will be cut down and used as fuel.

Our history tells us that there were persons at all times who had warmth of faith and love of Allah; that everybody used to feel warmth including the passersby. We find that in India due to the presence of true mystics (Sufi) a wave of religious zeal and passion for righteous deeds ran through right down to common people. If there were even one such person in a town then ignorance, God forgetfulness and worship of mammon would not have their sway over the Millat. It never happened that the entire Millat had become degenerated. When Khwaja Nizamuddin Auliya Rahimahullah was in Delhi, it appeared that the centre of gravity of the Muslim world was Delhi; high and low, rich and poor, poets and writers were all attracted towards his humble hermitage as if drawn by a magnet. Then Khwaja Nasiruddin Chiragh Rahimahullah took his place. The entire area was filled with the aura and warmth of religious ardour. Let us take the example of Kashmir. Syed Ali Hamdani Rahimahullah came here and reverted the entire

region to Islam. We still fell the benevolence (Barkat) of his sincerity (Ikhlas) and godliness (Lillahiyat). What was it due to? It was the (Islamic) conduct (Akhlaq) and warmth of the heart. The heart is small compared to the body, but this little piece of the flesh rules the body. The proper function or dysfunction of the whole body is bound with it. The stagnation, greed and confusion among the elite are sign of degeneration.

I am reminded of an incident narrated to me by a respectable friend. He said: "There was a Wali. He had pain in his knees. I was applying an embrocation on his knees. He had a large following. When his disciples (Murid) sat around him, they used to be very quiet and disciplined. When he said anything, everybody would listen attentively. On that particular day of which I am talking, it was quite different. Everybody was talking as if it were a fish market. I was surprised; the holy man is here and nobody appears to be aware of his presence." When he noticed my surprise at the unruly behavior of his disciples, he pointed towards his knee. I thought there was severe pain and i started massaging it. There was no change in the disorderly behavior. He again pointed towards his knee. I started rubbing at that particular spot. Then he whispered in my ear that on account of the pain in the knee, he

could not carry out his customary pre-dawn prayers (Tahajjud) and what i saw that day was the evil effect of that lapse. I ask you if giving up of optional prayers by a holy man had its ill effect on the entire assembly, what would be the effect on the Millat if a good number of the elite ignore their obligatory duties. What will be the commulative effect of the lapse of about fifty or more such persons? What will be the condition of the Millat if the majority of the elite of a place fail to perform their obligation?" (3)

Deeni Efforts

When started Da'wat, Effort of Deen

Our pen cannot fully portray the religious services of a personality whose every moment was spent for elevating the truth, every action was done for the pleasure of the Master, and every breath was taken for reviving the Sunnah and proliferating the Shari'ah. Pious people made efforts on Deen since era of Rasulullaahi Sallallaahu Alayhi Wasallam to recent/past.

Respected an Alim writes “There are different ways of Da’wat and Tableegh. Over 1400 years have passed since the era of Rasulullaahi Sallallaahu Alayhi Wasallam to our time. During this entire period there is no era in which the work of Da’wat and Tableegh was not done. If a person claims that there was a certain period of time when the work of Da’wat and Tableegh was not done, it will be a serious treachery and a serious accusation against those who fulfilled the responsibility of Da’wat and Tableegh in a most beautiful manner in their respective eras.

Thus to claim that the work of Da’wat and Tableegh was done during the era of Rasulullaahi Sallallaahu Alayhi Wasallam, the era of Hazrat Abu Bakr Raliyallahu anhu, the era of Hazrat Umar Raliyallahu anhu, the era of the Sahabah Raliyallahu anhum and maybe during the eras of the Tabi’un and Taba’ Tabi’un, but then there came a time when the Muslim Ummat abandoned the work of Da’wat and Tableegh, a long time passed in this way, and it was revived once again - then this will entail turning one’s face away from a historical fact and rejection of a lengthy period of history.

Study The Book Tarikh-e-Da'wat Wa Azeemat. Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah wrote a book titled Tarikh-e-Da'wat Wa Azeemat in several volumes. In this book he provides details about Ulama, Sufis and seniors of every era of Islamic history who fulfilled the responsibility of inviting towards Allah Ta'ala in a most beautiful manner. If a person studies this book deeply and the different eras and times in which the servants of Deen are mentioned, he will be compelled into accepting that there was no era in which the work of inviting towards Allah Ta'ala and Tableegh was not done."

Hazrat Maulana Qamaruz-Zamaan writes:

"Rasulullahi Sallallaahu Alayhi Wasallam said: "In my Ummah, there will be a group which will always remain on the truth. It will continue doing its work of rectitude and guidance even in the face of countless oppositions. It will not be harmed by the opposition of anyone. It will continue with its task until the day of Resurrection."

Rasulullahi Sallallaahu Alayhi Wasallam said:

“My Ummah is like a rain: It is not known whether there is good in the rain which falls in the beginning or in the end.”

Glory to Allah! The merit and virtue of the Ummah of Muhammad Sallallaahu Alayhi Wasallam is glaringly proven from this Hadees. There is goodness in the first part of it and in the latter part. The goodness in the first part required a group of august personalities who would lay the foundations of this Allah-approved Deen and propagate it. This important service was rendered in a most beautiful manner by the Sahabah Raliyallahu anhum, the Tabi’een and the Taba Tabi’een. The elite of the latter part of this Ummah - the Auliya and the righteous - cannot reach their level of virtue and greatness.

Rasulullahi Sallallaahu Alayhi Wasallam himself said:

“The best of my Ummah are those who are in my era, then those who follow them, and then those who follow them.”

This statement in itself is sufficient to demonstrate the virtue and merit of this group. There is a saying:

الفضل للمتقدم

Virtue belongs to the first one.

The same can be said about a rain. There is goodness in the beginning part of the rain and the ending. However, there is more importance in the rain which falls in the beginning because it is the foundation for agriculture. If it does not come down, the sprouting and subsequent growing of the seeds are not possible.

In like manner, the Sahabah Raliyallahu anhum, the Tabi'een and the Taba Tabi'een were like the foundation stones of Islam. After them, there was a need for a sincere and devoted group which would maintain and uphold it. This is why Allah Ta'ala caused countless pious and righteous reformers and "people of the right side" to come into this world.

They first illuminated their hearts with the light of Islam, and then passed on this light to others. They quenched themselves from the pure fountain and then quenched the thirst of others; and then passed on to their True Beloved. Thus, there can be no question about the good which lies in these personalities.

All praise is due to Allah Ta'ala, this system continues to this day and will continue until the day of Resurrection. Rasulullahi Sallallaahu Alayhi Wasallam said:

"There will always be a group from my Ummah who will remain steadfast on the truth. They will not be affected by those who abandon them nor by those who oppose them. They will remain steadfast until the day of Resurrection."" (2)

Clearing misconception from certain practices and rectify it

It was mentioned in Aqwal Salaf that "There was a time when extremist pseudo-Sufis polluted the pure and clear system of spiritual purification and rectification through many inappropriate concepts and practices which were in conflict with the Shari'ah and Sunnah.

Consequently, Sufism was considered to be a system which was in conflict with the Shari'ah. The issues of Sufism were believed to be very difficult and complex. There was a severe need to clarify the reality and issues of Sufism in the light of the Qur'an and Sunnah.

All praise is due to Allah Ta'ala, this need was fulfilled in the recent past by Hakeemul Ummat Hazrat Maulana Ashraf Ali Thaanvi Rahimahullah.

He elucidated Sufism in the light of the Qur'an, Sunnah and pure life of Rasulullahi Sallallaahu Alayhi Wasallam, removed misconceptions, and proved that there is no dichotomy between the Shari'ah and Tariqah. Hazrat's deputies and other senior scholars then expanded this task and explained Sufism in their own ways." (2)

Effort to improve Character

Hazrat Maulana Qamaruz-Zamaan writes about Hazrat Muslihul Ummat Maulana Shah Wasiyyullah Rahimahullah:

"The actual work of Hazrat Muslihul Ummat was the purification of the self and rectification of character because this was the most important and superior purpose behind the commissioning of Prophets alayhimus salaam.

He would constantly ask students to correct their intention and rectify their character. He would

observe the conditions of each student and be concerned about his rectification. The development of this concern is the essence of the Tareeq and the basis for rectification. This is how he tutored an Alim: “Maulana! The essence of the Tareeq is to develop a concern and an awareness. If this comes into a person in the true sense of the word, it is impossible for him to still have despicable and evil attributes.”

Sometimes he would address the students saying: “This is not a Madrasah, it is a khanqah.” What he meant was that this was not merely a Dar al-Ilm (place of knowledge) but a Dar al-Amal (place of practice and action) as well. “If you are concerned about actions from now, there will be actions in your life. If not, after you complete your studies, you will remain without any actions.”

In fact, he would say: “From your very student days you must get into the habit of Zikr to a certain extent so that after you qualify, you will remain adherent to the Zikr of Allah Ta’ala. If the lengthy period of your student days are passed in heedlessness, you will remain heedless even after you qualify.”” (2)

Effort on People who are associated with you

Hazrat Maulana Qamaruz-Zamaan writes:

“We present here few observations from Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah when Hazrat Maulana Wasiyyullah Rahimahullah proceeded to Mumbai for medical treatment:

“The fate of Mumbai changed. Those who look at external matters felt that Maulana went there for medical treatment, but in reality, it was the spiritual treatment of the residents of Mumbai which was intended. Divine will and decree had decided that a spiritual clinic be opened there.

Maulana’s attachment (with whom the Mumbai residents’ delight was attached) with Mumbai and its people increased, and their love and affiliation with him immediately increased and progressed by the day.

All the causes and circumstances supported the view that Maulana’s arrival and stay in this largest of Indian cities (which had always been a commercial and financial centre, and which, at some time had been a forbidden place for the representatives of the creed of Deoband) would not cause the slightest wave or motion on the surface of this sea of humanity.

Maulana did not have a single weapon or means which could attract and impress the people of Mumbai. In other words, oratory skills, external position and rank, external power and authority, and so on.

However, the decision of divine will and decree is not subservient and bound to any of these things. What the people saw in him was in total conflict with all logic and reason. It seemed as if an unseen power was working here, steering the hearts and souls of the people towards him. I observed the infatuation and confidence (in Maulana) in the traders and businessmen of Mumbai who, previously, were never impressed by any Islamic call and movement. Who had many misconceptions and misunderstandings about the Ulama-e-Haq.

But now, their confidence in Maulana increased by the day, a transformation in their lives was visibly seen, and there were obvious changes in their appearance and mannerisms. Ever since 1950, I had to go to Mumbai on several occasions. Rarely was a year in which I did not go there. But when I went after the arrival of Maulana, I noticed a completely different situation. People whom I never expected to see in

Maulana's assemblies were seated there respectfully like students. Whereas there were no causes of attraction which the people of Mumbai considered to be essential."

Hazrat Maulana Shah Wasiyyullah Rahimahullah stated:

"An old woman was performing Tawaf. When she got tired, she said to the guide: "O guide! Pardon me for the remainder of the Tawaf." Allah forbid, how can the guide pardon the Tawaf!? He has no right to chop and change the Shari'ah.

This is the condition of those who frequent us. They want us to pardon them from Deen and from rectification so that their frequenting of the saints may remain a mere formality and custom. How can this be possible?!"

If a person does not divest himself of worldly greed despite frequenting the saints, you must conclude he is insincere because the saints said: How can every avaricious person give up the world!? After all, it

requires the bravery of a lion and the vastness of the ocean” (2)

Further Hazrat Maulana Qamaruz-Zamaan writes about Maulana Shah Wasiullah:

“His focus was on the internal, not the external; on the core, not the peel; on the essence, not the body. He possessed deep insight on the lives of Muslims, spiritual ailments, evils in society and, in the words of Shah Wali Allah Rahimahullah, ghawa’il rusoom (disastrous customs).

Those who attended his assemblies (Majalis) were not only imbibed with the sweetness of Iman, enjoyment in worship and concern for the Hereafter. Instead, they also perceived their weaknesses and own illnesses. When they departed from his assemblies, they did not get up with only peace and tranquility, but with a concern for rectifying their selves, perception of their shortcomings and remorse over their past lives. This is the essential benefit and fruit of remaining in the service of the reformers of the Ummah and the assemblies of the Ahlullah.” (4)

Refutation of Qadiyaniyat

(Mufti Isma'il Gora Gujarati (b. 1326 A.H./1908 - d. 1389 A.H/1970)

Mufti Sahib received his graduation certificate with merit in 1353 A.H./1934. He received his certificate and graduation turban from the blessed hands of Hazrat Maulana Allamah Sayyid Anwar Shah Kashmiri Rahimahullah.)

Hazrat Maulana Qamaruz-Zamaan writes about Mufti Isma'il Gora Gujarati Rahimahullah:

"Mufti Sahib rendered considerable services in the field of Khatm Nubuwwat (the issue of the seal of prophet-hood). He rendered sterling services in Burma in the fields of Jihad, religious and social services. He strove hard for the preservation of belief in Khatm Nubuwwat and refutation of Qadiyaniyat. The Qadiyanis had been working to spread their apostasy in Burma for a long time. The Ulama of the country did their work to stop it. However, Mufti Sahib came forward to continue the work in a more systematic way." (2)

(An important contribution)

The most distinguished contribution from Maulana's many practical contributions was his successful leadership of the Khatm-e-Nubuwwat movement. The demand to classify Qadiyanis as non-Muslims had been continuing for many years.

In the year 1953, thousands of Muslims made immense sacrifices to this end. However, the movement through which Allah Taʿala enabled this issue to be solved on a governmental and legal level in 1973 was headed by Maulana Yusuf Bannuri (some pronounce as Binnuri) Rahimahullah. (2)

Defence of Islam from people of Authority

Hazrat Mujahid Abd al-Aziz Badri Iraqi (b. 1347 A.H./1929 - d. 1389 A.H./1969) city Samarra Iraq

Hazrat Maulana Qamaruz-Zamaan writes about Hazrat Mujahid Abdul Aziz Badri Iraqi Rahimahullah:

"He was made responsible to deliver lectures and sermons in the Masajid of Baghdad and other places.

He was a fiery speaker, firm in proclaiming the truth and passionate about the defence of Islam. He used to strive against the upholders of modern and destructive thoughts and ideas. He pursued them wherever they were. He would refute their claims and falsify their views. He would expose the worthlessness of their claims and lay bare their methods. This is why they slinked away from facing him. He was a courageous youngster who used to frequent the seniors and benefit from their knowledge.

He abhorred oppression and transgression. He used to combat the corrupters with his hands and tongue. Consequently, he was imprisoned on several occasions. While in prison, he had to suffer severe torments and punishments which would render a young person into an old man. Despite this, he remained firm as a rock. He rejected all forms of enticements, and the various methods of encouragement and terrorizing which were adopted by his enemies proved to be futile. As a result, the guards, executioners and men of authority in the prisons used to inflict continuous punishments on him. This continued until he breathed his last in 1389 A.H./1969.

In this way, he presented an excellent example of patience for those Ulama who were fighting against oppressors. He adopted the path of fortitude and resilience, for he was from among such propagators who demanded no concessions for the sake of peace. Instead, they readily offered their lives in Allah's cause, for the uplifting of Deen and for the defence of the weak. He was an excellent model of bravery, courage, patience and steadfastness." (2)

Allamah Muhammad Abu Zuhrah Misri (b. 1316 A.H./1898 - d 1394 A.H./1974)

He was a member of al-Majlis al-Aʿla li al-Buhuth al-Ilmiyyah, the head of the Shariʿah Department, and a representative of Kulliyatul Huquq and Maʿhad ad-Dirasat al-Islamiyyah Egypt.

Hazrat Maulana Qamaruz-Zamaan Sahib writes about Allamah Muhammad Abu Zuhrah Misri:

"Due to his distinguished capabilities, he became an eminent scholar in various conferences and seminars in Egypt and the Islamic world.

The Shaykh was severely opposed to that rebellious government which wanted to destroy the Shariʿah or subject it to the whims and fancies of the rulers. To this end, he had to face critical battles and was victorious in all of them. He objected to the government's plans to enforce family planning, he fought against self-fabricated personal law, opposed the inclusion of socialism into Islam, and refuted the verdicts of certain scholars who considered certain forms of usury to be lawful. He also fought against authors and journalists who promoted apostasy and permissiveness. The government tried - on several occasions - to silence him using a soft approach at times and resorting to force at other times. However, all their efforts proved to be futile because he was not prepared to sell his Deen for any temporary worldly benefit.

(An incident displaying his courage)

There is an incident displaying his courage. It has been related by many people. The Shaykh, together with many senior scholars of the Islamic world, was invited to a conference. The host who was the head of a country was notorious for his acts of oppression and

tyranny. His name was Jamal Abd an-Nasir. He opened the conference with the slogan Islamic socialism. The participating Ulama were invited to the conference to support it.

He believed this to be the inviolable truth. The Ulama stared at him, completely perplexed. However, Shaykh Abu Zuhrah sought permission to address the audience, climbed up to the podium and said:

We are certainly the Ulama of Islam. We know Allah's law with regard to governmental matters and issues faced by the general populace. We have come here to proclaim whatever we know. It is essential for rulers of countries to remain within their limits. They must leave knowledge to the people of knowledge so that they can proclaim the truth loud and clear. You did a great thing by inviting Ulama so that you may listen to their words; not to present your view which they believe to be incorrect no matter which ruler proclaims it. This is why we have to be constantly fearful in matters related to Allah's Shari'ah.

The president became petrified. He tried to summon an Alim who disagreed with the Shaykh but could find

no one. The Ulama who were present felt proud of the Shaykh, supported him and welcomed him. The conference was terminated after the very first session because the president was miserable and in his anger, was gasping for breath." (2)

An insightful address of Hazrat Maulana Ali Miya Sahib

Maulana Ali Miya Sahib Nadwi Rahimahullah used to say to the students: If anyone has created this misunderstanding in you, then for Allah's sake, remove it from your minds and change your course from now. There are many other paths which are open to you for earning of this world. You rather leave now, do not stay here. This path is a path of difficulties. Look at history and you will see that all the Daʿee ilallah (inviters and callers towards Allah Taʿala) for the past 1400 years lived a life of simplicity. They lived in this world while having just sufficient wealth to make ends meet. But they continued serving Deen. Our elders did work in so small rooms which you and I cannot sit in. They made such great contributions which could only be undertaken by huge academies. Go to Thanabhawan and look at the small room in which Hazrat Thaanvi Rahimahullah used to write and compile his books.

You will be astonished, and think to yourself: Nine hundred and fifty books were written from this room!?

Go to Saharanpur and look at the room of Hazrat Shaykh al-Hadees (Maulana Zakariya) Sahib Rahimahullah. You will be amazed at how so many books were produced from a small room like this!? Look at his commentary of Bukhari Mu'atta, Aujaz, and so many other books which have spread throughout the world. When Arab Ulama look at his books, they say: "This man has put in a lot of work - works which several of our lecturers and teachers will have to get together to do." Such huge books in 8-9 volumes where written by him in such a small room where there was no fan, no air conditioner. And that too, in the blazing heat of Saharanpur! This is what you call a life of abstinence and hard work. (1)

Intention for delivering lectures

It was written in Biography of Hazrat Maulana Shah Hakim Muhammad Akhtar Rahimahullah:

Hazrat said, “The lecturer should intend in his talks and lectures to benefit himself in addition to earning the pleasure of Allah Ta’ala. Allamah Sha’raani Rahimahullah says, “Allah Ta’ala says in the Qur’an,

وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنْفَعُ الْمُؤْمِنِينَ

Remind, for indeed the reminder is beneficial for the believers. (Surah Adh-Dhariyat, 51:55)

The lecturer is also a believer. That person who does not benefit from the advice should examine his Iman. He is either a hypocrite or his Iman is weak. Otherwise this blessed verse is telling us that there is definitely benefit in advice.” Hazrat Hakeem al-Ummat (Maulana Ashraf Ali) Rahimahullah says, “One who is afflicted with a spiritual illness should lecture and advise people about that spiritual illness.”

(Who can awake Mankind?)

Hazrat said, “The lion is the king of the jungle because it drinks the blood of other animals. Hence it is very strong. Lions rule over the jungle whereas they are small in number. Likewise, those who drink the blood

of their carnal selves, they are spiritually very strong and they rule. Whoever does not drink his carnal self's blood, his carnal self will drink his spiritual blood and drop him down. When the blood of the carnal self is drunk, the friends of Allah Ta'ala can see it falling with a thud. If even one such mad lover exists who drinks the blood of his desires, he keeps the entire universe awake.

He used to say that the love for Allāh taʿālā is like fuel and Islamic knowledge is like light. A vehicle requires both these things. Hence if one has intense love and knowledge, he will reach the court of Allāh taʿālā.

Therefore Hadrat rahimahullāh always instructed the ʿulamā' thus, "Attain a deep understanding in knowledge and remain firm in the field of spirituality. Your fragrance will spread throughout the four corners of the world." He narrated the statement of his spiritual mentor, Hadrat Shāh ʿAbd al-Ghanī Phūlpūrī rahimahullāh, "An ʿālim is a raw kebab. If someone eats it like that, he will feel nauseous and vomit. And if he gets roasted in the frying pan of some friend of Allāh taʿālā, his aroma will spread in all directions. Then even a Hindu and disbeliever will say,

We are getting the fragrance of kebab from him, make us Muslims as well." (10)

Maulana Qasim Nanautwi Rahimahullah

Establishing Madrasas

Shoulder to shoulder with the English power, Christianity too had risen high in India and prodigious efforts had been made to convert the people of India, particularly the Muslims, to Christianity in every possible way. With the support and co-operation of the (East India) Company, bases of Christian preaching and organization were established throughout the length and breadth of the country, and after the revolution of 1857/ I274 A.H., this system received further impetus and expansion. Priests began to impeach and impugn Islam and the Prophet of Islam (Allah's peace and blessings be upon him) in the markets, fairs and common gatherings. When Maulana al-Nanautwi, during the period of his stay in Delhi witnessed this situation, he also ordered his pupils to stand like that in public places to give sermons and repugn and repudiate the padres. One

day he himself, without introduction and giving out his name, reached a gathering and, breaking lance with Padre Tara Chand, repulsed him publicly in a market.

After the fall of the Mughal Empire, Maulana Qasim al-Nanautwi actively participated in the armed struggle against the British colonialists. Taking manly part in the battle for independence in 1857 (26 years old), he captured the tahsil34 of Shamli in Muzaffarnagar district but the corrupted political atmosphere prevailing at that time did not let him advance further from Shamli. This incident of re-counter at Shamli is so well-known that it needs not to be repeated here. He changed the policy. Maulana al-Nanautwi realised that it is the time to protect the faith of Muslims from corruption, ignorance and deviation. Instead of fighting with the sword against British colonialism the most important duty is to protect the faith of millions of downtrodden Muslims of the Indian subcontinent. Thousands of Ulama had been hanged by the cruel British colonialists and British Government had provided all possible support to the Christian Missionaries to convert mainly Muslims to Christianity.

Most of the wealthy Nawabs who were responsible for running huge Madrasahs in India were carefully selected by the British and hanged in public to put an end to all the good work they were doing. Their factories, properties and wealth were all usurped. Their children and grandchildren became eligible for hand-outs. Despite all this difficulty and hardship, the Muslim in India still kept his Iman alive. He may have lost his wealth and belongings to the British but the wealth of Iman in his bosom, he cherished with all his heart. He ensured that he protected and took full care of it.

The 1857 uprising left a deep mark on the heart of every Muslim. There was no ear that did not hear the piercing sounds of this mini Qiyaamat. There was no heart that did not feel the excruciating pain of this poisonous venom. There was no eye that did not shed tears of blood. The war had struck fear in the hearts of every Indian. The damage done seemed as if it could never be repaired. However, in the system of Allah Ta'ala there is no grief that remains forever. This is no tragedy that lasts a lifetime. The greatest calamity must reach an end one day. The eyes that cried uncontrollably will dry up one day and life will move on. Gradually, man fights his grief and the garden that

was destroyed before him slowly begins to bear new leaves and shrubs. The need is for the gardener to re-shape and re-plan his garden. When the onlookers saw the garden taking shape once again, it brought about a glimmer of hope in them and a spark to their once saddened faces.

The Muslims were in a state of total disarray. They had lost all their belongings and were struggling for survival. The greater worry and concern was that they found that the light of Iman that brightened their wounded hearts was slowly diminishing. The question that kept on piercing their hearts was, “Should we try and uplift ourselves materially and improve our standards of living or should we be more concerned about protecting our Iman and maintaining our identity as Muslims.”

In this regard, there were two groups amongst the Muslims who were looking at the future of India. The first group said, “First see to the Muslim and then to Islam.” The second group maintained the complete opposite, “First comes Islam and then the Muslim.” The head of the 1st group was Sir Sayed Ahmad Khan, the founder of the Aligarh University whilst the head of the 2nd group was Hujjatul Islam, Hazrat Maulana

Muhammad Qasim Nanautwi (Rahimahullah), the founder of Darul Uloom Deoband.

Was History going to repeat itself? Was India going to face the same scenario as Spain? This was actually their goal. They knew very well that in Spain all they had to do was to destroy Islam for their sovereignty to reign supreme. The Jami Masjid of Qurtuba which at one time echoed the Azan five times a day in the streets of Andalus was shut down completely. The red fort in which decisions of the Muslim armies were made daily turned into ruins. Hundreds of Masaajid were turned into churches. Upto this day, in the city of Qurtuba, it is difficult to even find a suitable place to perform Salah.

The Ulama in India understood that for the survival of the Muslims in this country, we will have to 1st protect Islam. Our Ulama-e-Kiraam had read about the history of the past nations. If Islam was destroyed, the Muslims automatically were also destroyed. Look at the history of Bukhara and Samarkand. Great Muhadi'seen, the likes of Imam Bukhari (Rahimahullah), Imam Muslim (Rahimahullah) and Imam Abu Dawood (Rahimahullah) hailed from these

lands. These were the centres of Islamic learning. When Islam was attacked, the existence of Muslims in these areas also ceased. Thousands of Masaajid and Madaaris were left desolate. If Iman and Islam leaves a nation, rest assured that the people residing there can never remain as Muslims.

It is for this reason that our Ulama prioritized Islam and felt that it was their duty to protect Islam and the Muslims. Therefore, they placed this priority at the top of their list and in order to protect Islam they laid the foundation for an institute called Darul Uloom Deoband in a small town in the U.P. province of India. They placed their trust in Allah Ta'ala, begged Him to guide them and moved forward to run this Madrasah with this hope that it will become the means of protecting Islam and the Muslims in India.

What was solution out for the Muslims? The British had put an end to all the Deeni Madaaris. They destroyed the buildings of the Madrasahs. They burnt the Qur'ans and all other Islamic Books. They killed the Ulama. The only way to protect Islam and the Sunnah was to once again ignite the dying flame of Deeni Ta'leem in India. Nine years after the uprising in 1857, Allah Ta'ala inspired the hearts of a few senior

Ulama in the small town of Deoband to lay the foundation of a Madrasah that will one day make up for the losses incurred in 1857.

These Ulama took up the courage and once again sailed the ship of Islam from the dry lands of the earth into the deep waters of the ocean with the hope of crossing over the stormy seas into the land of safety.

Maulana Qasim al-Nanautwi had studied the example of Spain which had lost the identity of Islam after the collapse of Islamic rule there, he realized that only through a solid network of Islamic seminaries throughout the country will the community be served in the best way; it will be the best method to keep alive the spirit of faith amongst the Muslim. Thus, on Thursday, 15th Muharram, 1283 (May 30, 1866), the small town of Deoband (Dist. Saharanpur) got this fortune that a centre of Islamic religious sciences was established by a young Maulana al-Nanautwi. Teaching began in the Chatta Masjid with one teacher, Mullah Mahmud, and one student, Mahmud Hasan, who later became Shaykh al-Hind. The Madrasah was named Madrasah Arabiyyah Islamiyyah Deoband.

The Main Objective of Darul Uloom Deoband

Hazrat Maulana Qaasim Sahib's main objective for establishing Darul Uloom Deoband was not to educate people with degrees and qualifications so that they could secure good jobs for themselves and earn handsome salaries. Rather, his purpose was to prepare such men who will sacrifice their lives for the protection of Islam in India. Their hearts would be bursting with concern and worry for the protection of Islam and they would be prepared to undergo any difficulty and hardship for this purpose. The students who qualify in this institute would stand in the defense of Islam at every front.

This Madrasah was aimed to bring the change in the social, political, economic and religious conditions of the Indian subcontinent Muslims. The intention to serve Islamic knowledge was accepted by Allah that the fame of this small institute had, within few decades, spread throughout the world. From Madrasa Arabiyyah Islamiyyah it was elevated to the status of Jami'ah Islamiyyah Dar al-Uloom Deoband.

Humbleness

Once, Hazrat Nanautwi (Rahimahullah) was walking on the street when a cotton weaver shouted out to him, “Sufi Jee what is today’s price of cotton in the market?” (This cotton weaver thought that Hazrat Maulana was also a cotton weaver like him because of the simple manner in which he was dressed). Hazrat (Rahimahullah) responded immediately without feeling insulated in the least by saying, “Bhai, I didn’t get a chance to go to the bazaar today, hence I don’t know what today’s price is?”

Maulana Ya’qoob Nanautwi (Rahimahullah) says, “Allah Ta’ala had blessed Maulana Qasim Sahib with such an ability to conceal himself that he would never even mistakenly speak of any of his achievements whether he was in public or in solitude. He never expressed his virtues and perfection to anyone.”

Once, a very poor person in Deoband invited Hazrat (Rahimahullah) for a meal. Hazrat happily accepted the Da’wat. Suddenly at the time of meals it began raining heavily and the rain was just not stopping. This poor person felt that Hazrat (Rahimahullah) will not be able to come in such inclement weather. He therefore did not take the trouble of preparing any food or

making any arrangements to fetch Hazrat Maulana. As the evening wore on, Hazrat (Rahimahullah) used his blanket as an umbrella and covered his head. He went out into the pouring rain, held his shoes in his hands and walked through the flooded streets of Deoband. The rain continued cascading in torrents. Hazrat slowly made his way to the home of this poor person. He eventually reached the door and knocked. When this poor man opened the door and saw Hazrat (Rahimahullah) drenched in rain, he became completely bewildered. Hazrat (Rahimahullah) immediately assessed the situation and said to him, "There is nothing to be worried about. Don't feel embarrassed. There must be some left over food in your home. Serve that." The host found some stale maash ki dhall (dholl) and maash ki roti (bread) which he placed before Hazrat (Rahimahullah). Hazrat ate it with so much of relish as though he was eating biryani and chops. He made lots of Dua for this poor man, thanked him with all his heart and returned home in that heavy storm. Due to staying out in the rain for so long, Hazrat (Rahimahullah) fell ill. However, he did not reveal the source of his illness to anyone in order to save his poor host from embarrassment. Our

Akaabir were careful even to this extent in order to keep the hearts of others happy.

Both Hazrat Maulana Qasim Nanautwi (Rahimahullah) and his beloved student, Hazrat Shaikhul Hind (Rahimahullah) were such that they would look and search for ways of destroying the nafs and bringing humility and Tawaadhu into their lives. They would think and ponder of ways on how to escape from all those avenues that brought about pride.

Mufti Muhammad Shafi Sahib (Rahimahullah) mentions, “Hazrat Maulana Qasim Sahib (Rahimahullah) was so simple in his ways that he never kept more than two pairs of clothing with him at any time. He was so simple that others would never know that he was such a great Alim. Once, he delivered a fiery lecture at a certain venue. People were not aware who he was. After the lecture, some people asked him, “Do you know anything about Maulana Muhammad Qasim Nanautwi?” He replied, “Yes, he knows some Masaail of Wudhu and Namaaz.”

Hazrat Maulana (Rahimahullah) would always stand up (as a mark of respect) whenever a certain bhangi

(toilet cleaner) would come to his home. Someone asked him why he stood up whenever he saw this toilet cleaner. He replied, “I once needed to know some facts regarding the nature of a pig. Someone had asked me a Mas’alah and I needed some information in this regard. People told me to ask a bhangi as they rear swines and pigs. I then asked the bhangi who comes to clean our toilets and he explained the necessary information to me. From that day onwards I respect him because he passed on some knowledge to me.”

Akhlaq

Hazrat Maulana Thaanvi (Rahimahullah) mentions another incident as follows: “There was a person who was regarded as a Shaikh in certain circles. He was involved in much Bid’at (innovations) which the Ulama-e-Deoband had spoken out against and have written detailed Fatwas. He heard about Hazrat Nanautwi (Rahimahullah) and wanted to meet him. Hazrat (Rahimahullah) received him with much respect and honour and warned the students not to speak anything against him as it is a Deeni requisite not to hurt a guest in any way.”

Fikr

He went on further to explain, “If someone has an urge to relieve himself, he remains totally restless until he finds a place to relieve himself. Even if he engages in some conversation with someone or involves himself in some important work, he will still perceive the severe urge within himself. He will focus all his attention towards this urge and will wish that he could as quick as possible complete all his work and relieve himself.”

“In order for a person’s talk to have some effect on the audience, he must at least have an urge for their Hidayat similar to the urge he perceives for relieving himself. If he does not have even this much of an urge (for the Hidayat of the people) then he is neither capable of delivering a lecture nor will his lectures have any effect.”

Reviving Sunnah

Sir Sayed Ahmad Khan mentioned on one occasion, “We had seen Maulana Qasim Nanautwi extremely desirous of practicing the Sunnah. This quality he developed because of his close association with

Maulana Muzaffar Husain Sahib (Rahimahullah).” It was this love of practicing the Sunnah that drove him to also start reviving every Sunnah of Nabi Sallallaahu Alayhi Wasallam and putting a stop to every Bid’at.

It is a Hindu custom for a widow not to get married. It is sad that this custom has also crept into the Muslim Ummah. If anyone has to merely speak about a widow getting married then he is looked down upon.

There were many wealthy Muslims living in Deoband who had great influence over the common people. They would regard it as a severe blemish to get a widow married due to strong Hindu influences in the area.

A senior Alim by the name of Maulana Waheedud Deen Muzafar nagari would come often to Deoband and deliver lectures and offer advices to the people living there. Many of the wealthy businessmen would sit in his talks. Once whilst speaking, he touched on the topic of widows remarrying. Maulana had just commenced the topic when the son of a wealthy businessman rushed onto the Mimbar, held Maulanas hand and shouted out, ‘enough Maulana.’ Don’t speak anymore on this topic. Not a single person stood up in defense of Maulana. Every person in the gathering

remained silent. This was enough to express the feelings of the entire gathering regarding this topic.

Since this custom was so entrenched in them and they felt it a major sin for a widow to remarry, no one was ready to support Hazrat Maulana in his efforts. In fact they would go to the extent of taunting him and criticizing him. Once, whilst Hazrat Maulana was delivering a lecture on this topic, an influential person planned to humiliate him in the talk.

“Hazrat Maulana Qasim Nanautwi (Rahimahullah) was once delivering a lecture in a place called Deewan. He was discussing the topic of ‘widows getting married’ and whilst delivering the lecture, one of the prominent people of the area stood up and commented, ‘Hazrat, I have a question to ask you.’ From the manner in which this person spoke, Hazrat (Rahimahullah) already made out what he was going to ask. He knew very well that this person was going to pick on his old widowed sister who was not married. Hazrat Maulana (Rahimahullah) immediately excused himself saying that he needed to leave urgently but would return very soon. Maulana left the gathering and rushed home. The entire crowd remained seated. Hazrat Maulana took hold of his

sister's feet who by now had gone quite old and weak and with great humility said to her, 'If you have the courage today you will become the means of reviving a great Sunnah of Rasulullaahi Sallallaahu Alayhi Wasallam and I will also become the means of bringing this Sunnah alive. Please get ready to have your Nikah performed immediately.' His sister replied, 'My brother, you can see that I am gone weak. My hair has turned white. I am not of that age where I can get married.' Hazrat replied, 'What you are saying is correct but your Nikah today will become a means of many widows getting married once again. This Nikah will not be because of carnal needs but to revive the Sunnah.' Upon this, Hazrat's sister agreed and her Nikah was performed immediately. Hazrat (Rahimahullah) quickly made his way back to the gathering and continued his lecture. The person once again stood up and objected saying, 'You are speaking about widows getting married whereas you have a widowed sister in your own home.' Hazrat (Rahimahullah) with a smile on his face replied, 'Who said that she is sitting at home unmarried? The witnesses of her marriage are here present in this gathering.' The witnesses then stood up and bore testimony to the fact that Hazrat's widowed sister had

once again made Nikah. The entire gathering was extremely touched by this and 50-70 Nikahs of widowed women took place after this incident. This movement of widows getting married gained momentum after this incident."

Once, Hazrat Maulana's aunt complained to him and said, "No one is willing to give their daughter in marriage to my son, Abdullah and the reason for this is that you got me married for a second time whereas our society regards a second marriage as a defect."

On hearing this, Hazrat Nanautwi (Rahimahullah) remarked, "I will give my daughter's hand to him in marriage." On Friday, he told the Muazzin to announce that today there will be a lecture in the Masjid. He then went into his house to speak to his daughter. It so happened that his daughter had a severe fever on that day. She was Maulana's first child. In this condition of her being sick with fever, he sought her permission for marriage. He then proceeded to the Masjid for Jummah Salah. He performed the Nikah himself and then delivered a lecture. On completing his lecture, he went home and in the same clothes that his daughter was wearing he

seated her in a conveyance with her husband and sent her off."

There were many other customs that the Muslims had adopted from the hindus. Hazrat Maulana (Rahimahullah) had made a firm intention to uproot these customs and bring alive the Sunnah of Rasulullaahi Sallallaahu Alayhi Wasallam once again in the Ummah.

Depriving Females of their right of Inheritance

The wealthy Muslims of India had also adopted another custom from the Hindus where they deprived the females of their right of inheritance. In the Hindu religion, a woman does not inherit anything from her parents or her husband. Unfortunately the Muslims also ignored the Islamic ruling in this regard and adopted this Hindu practice. They would brazenly and openly state that a female has no right to inherit.

Once, it came to the notice of Hazrat Maulana Qasim Sahib (Rahimahullah) that in a village called Jalalabad, people were depriving their daughters of their right of inheritance. Hazrat Maulana (Rahimahullah) made a public announcement that it is not permissible to

purchase any land in Jalalabad because this important law of Shari'at is being ignored. Thereafter, Hazrat Maulana (Rahimahullah) commenced a movement in the whole of India to put an end to this un-Islamic practice and once again revive the Sunnah of Rasulullaahi Sallallaahu Alayhi Wasallam.

Debates

Some Muslims from a nearby village (in Shajahanpur) sent a letter to Hazrat requesting him for help. Mainly Shias lived in that village and they would always taunt the Sunni Muslims. They requested Hazrat to come and advise them and help pick up their spirits. Hazrat (Rahimahullah) immediately accepted their invitation and proceeded to their village. The Shias also heard of Hazrat's arrival. Thus they quietly brought four of their Mujtahids (Shia Ulama) from Lucknow to attend Hazrat's programme. They strategically placed themselves in the four corners of the crowd and each prepared ten questions which they planned to pose in the middle of the talk. If Hazrat (Rahimahullah) answered the question of one person the next person would stand up and thereafter the third and fourth person. In this way the entire programme would be

disrupted and Hazrat's time would go in answering their objections. Allah Ta'ala planned it such that a large crowd of Sunni Muslims gathered for Hazrat's talk but at the same time the Shias also gathered as many of their people as they could. Their plan was to disgrace Hazrat Maulana (Rahimahullah) on the stage. The entire place was crowded with people. There was no place to sit. In the meantime, the Shia Mujtahids took their places and prepared to pose their objections and disrupt the lecture. Allah Ta'ala says, "You plan and Allah Ta'ala plans and Allah Ta'ala is the best of planners." Look at how Allah's help had come. When Hazrat (Rahimahullah) commenced his lecture, Allah Ta'ala inspired his heart and without prompting, he began speaking about each of the objections that the Shia Mujtahids had prepared. As each of them was about to stand up and object, Hazrat (Rahimahullah) immediately explained the objection and the answer. With ease and peace Hazrat (Rahimahullah) answered all the objections without his talk being disrupted in any way. The Shias were so impressed with the talk that many of them made Taubah from Shiasm and accepted Islam. The Shias had to drown themselves in shame. (5)

Maulana Abdul Bari Nadwi (b 1307 A.H. - d 1396 A.H./1976)

Below section was extracted from Maulana Abdul Bari Nadwi Rahimahullah's Nizam Salah Wa Islah.

Madrasa

(The Madaris need to focus more on actions than words)

Hazrat Maulana Abdul Bari Nadwi Rahimahullah states:

"As long as our Madaris do not give more attention to spiritual training together with teaching of words, the knowledge which will be imparted will neither be a legacy of the Prophets nor will Ulama who fulfil the right of prophetic legacy be produced. A true heir of prophet-hood is the Alim who, in addition to knowing his books, has more knowledge of Allah Taʿala, his knowledge of Allah's Being and attributes is not restricted to books, and he possesses spiritual knowledge. An indication of this is that the greatness of Allah Taʿala and submission before Him are so

overpowering in his heart that if hope in anyone apart from Allah Taʿala is not non-existent than it is at least less. Rasulullahi Sallallaahu Alayhi Wasallam said:

“I am the most knowledgeable of you about Allah Taʿala and I fear Him the most.”

It was with regard to the understanding of the same Hadees that our Hakeemul Ummat (Hazrat Thaanvi Rahimahullah) described the deplorable condition of our Deeni system of education and our pseudo-Ulama. He said:

Knowledge is referred to as a legacy from the Prophets. Now look what type of knowledge has been inherited from the Prophets. Allah forbid, was the knowledge of the Prophets confined to explaining rules and regulations and providing definitions; without there being no mention of fear of Allah Taʿala? Our present condition is that we acquire knowledge and then become occupied in teaching. And we believe this to be the objective. To consider this type of teaching and studying to be the objective is actually a transgression of the limits.

This means, only that Shari’e or Deeni knowledge is sought which is accompanied with the effect of that -

knowledge. Similar to a sword - only that sword is sought which has an edge (and can cut). If not, it will be a sword only in name.

Real knowledge is what proves to be a guide for you, and removes the rust of misguidance from your heart.

It removes greed and avarice from your heart, and increases fear and submission in it. Unfortunately, you know nothing apart from “this is permissible and that is prohibited”. In fact, you do not even know about your own self, whether you are young or old. In other words, if you haven’t recognized your own self, what knowledge do you have?” (2)

(The responsibility of Scholars and Saints)

Hazrat Maulana Abdul Bari Nadwi Rahimahullah states:

“The obligatory academic and Deeni responsibility of even the most ordinary Alim is that the knowledge of orders and prohibitions which he has acquired must not only be conveyed practically to the people. Instead, as far as possible, he must enable them to apply those orders and prohibitions with his hands

and tongue; or in the least, express his disapproval with his heart.

Even in these irreligious times, there are many Scholars and Saints who have circles of associates and followers who number in the thousands. They are able to have a similar impact on them as did the Prophets on their special companions or disciples. And so, it is obligatory on these Scholars and Saints to keep a vigilant eye on their disciples and associates in matters related to orders and prohibitions, just as it is obligatory on them to do this on their wives and children. In fact, Hazrat Hakeemul Ummat Hazrat Thaanvi Rahimahullah states that the responsibility of the Masha'ikh is more than that of parents and guardians. This is because although it is obligatory on children to obey their parents, they did not make any explicit promise or covenant to their parents saying: "You must teach and tutor us, and we will practise on it."

On the other hand, the Shaykh/Mureed relation is fundamentally a covenant from the Mureed that he will obey the Shaykh, and a promise from the Shaykh that he will teach and steer him. Thus, when a Shaykh does not reprimand and take to task his Mureeds for

every minor and major transgression, it will be a clear treachery and a sin on his part. It addition to the general sin of abstaining from conveying the truth, he will be committing the specific sin of breaking his promise. It is not only the materialistic or pseudo-saints who have succumbed to this general and specific disease. Rather, I have seen some knowledgeable and righteous Masha'ikh who are totally silent over the actions of their Mureeds, and do not reprimand them in the least. We conclude from this that they either have no understanding of the essence of a Shaykh/Mureed relationship, or they wittingly turn a blind eye." (2)

(Enjoining good and prohibiting evil)

Hazrat Maulana Abdul Bari Nadwi Rahimahullah states:

"Whether you look at it from a religious, reformational or propagational angle, the most important task is to revive an individual and collective consciousness of enjoining good and prohibiting evil; and to thereby make the individual and collective lives of Muslims into an Islamic life, a Muslim society and

the best of nations. Without this, empty spoken and written words will not be able to relieve the religious and worldly difficulties of Muslims and non-Muslims. Individual realization is the more effective form of enjoining good and prohibiting evil.

The believing men and the believing women are helpers of each other. They enjoin good and prohibit evil. (Surah At-Tawba, 9:71)

In other words, every male and female must start to realize that it is their creedal and social obligation that when they come across anyone lacking in his religious and moral life, they must strive to stop them with their hands, tongues or hearts. They must resort to whatever material or moral influence they can impose according to their individual status and position. This certainly does not mean that they must wield their stick like a blind person. All praise is due to Allah Taʿala, the Ulama and jurists - as they did for other orders and prohibitions - have laid down general and specific rules, regulations and principles for “enjoining good and prohibiting evil” in the light of the Qur’an and Sunnah. These can be applied in all situations and conditions, and resorted to in different times and climes.

We will have to place before us the general principles as laid down by Hakeemul Ummat Hazrat Thaanvi Rahimahullah. We are pained by and abhor bodily illnesses. We leave no stone unturned to seek medical treatments for them, nor can we tolerate leaving a sick person in the condition in which he is. We will have to treat sins and evils in exactly the same way; not just traditionally but rationally.

Depending on the extent of contact we have with them, and the amount of concern we have for their success and goodness, that amount of effort will have to be put in. There should be no deficiency in it. In fact, if we were to come across a complete stranger in some difficulty or illness, our most basic humanity will impose on us to help him. Rasulullahi Sallallaahu Alayhi Wasallam places the same demand and imposition in matters related to enjoining good and forbidding evil. What a great form of mercy and kindness! It is part of this demand for mercy and kindness that - according to need - a patient is made to drink the bitterest of medicines. Those who are not watchful of their diet are imposed with dietary restrictions. If a patient cannot be cared for at home, he is admitted in a hospital. If the physicians advise it, he has to undergo the worst of operations. As much as

one can afford is done for the patient. In fact, loans are taken for his treatment. These measures are adopted for as long as there is hope in the patient's recovery. In fact, even when doctors lose hope, our love and affection for the patient do not allow us to give up hope. As long as he is breathing, we continue with medical treatments and prayers. All this is done to save a person's life or to give him comfort and rest, even though we are fully convinced that even if he were to live 100-200 years, a day will come when he will depart.

Bearing in mind the above reality, believers will have to think in the light of their Iman that how much more they will have to do for a life which is perpetual. How much more they will have to be concerned about the success and failure of their selves, their families, and the friends and relatives. How much concern should they have about the preservation of their life and wealth for the eternal life of the Hereafter." (2)

Note: After reading these articles, the deep concern which Maulana had for the rectification and wellbeing of the Ummah becomes clear. This is why he pointed to the shortcomings which were found in each level of

society - the masses and the elite. It is necessary for not only every group but every individual to pay attention to his rectification. Maulana did not restrict himself to directing others towards their rectification. Instead, he paid full attention to the education and training of his family. He was a practical example of Allah's order:

O believers! Save yourselves and your house people from the fire whose fuel is humans and stones. (Surah At-Tahrim, 66:6)

Mufti Kifayathullah Rahimahullah

With the rise of the Shuddhi (Hindu proselytism) movement in 1922, as a result of which thousands of Muslims were forced to convert to Hinduism, Mufti Kifayathullah Rahimahullah did not let association with Congress and other affairs of national unity deflect him from his religious obligations. He arranged to send out the first deputation for Tableegh (Islamic propagation) to those areas where the Arya Samaj movement had been most active. The head of the group was Maulana Muhammad Irfan and Na'ib (substitute) head was Maulana Wahid Hasan Tonki.

Mufti Kifayathullah sahib did not suffice with this - he went out himself with a deputation to the area of Achheetra and saved the Muslims there from becoming Murtad (apostate).

Mufti sahib's manner of speaking and mode of address in this period of Tableegh fell right according to the level and intellect of the villagers. They would be much affected by his impressive, yet straightforward and simple speech and return to Islam. One example of this is that during this period of trial, Mufti sahib received news that a certain village had entirely become apostate. He sent Maulana Ahmad Sa'eed with orders to go immediately and determine the situation in that village. At that time, the Arya Samaj's Shuddhi movement was extremely intense among the Malkana people with the result that the Muslims Tableegh deputations could not reach those areas without risking danger. Anyway, Maulana Ahmad Sa'eed arrived there and found that the Arya Samaj were telling the people: "Your ancestors were Hindu until the Muslims came and forced them to cut their chooti (Top lock, or pigtail, worn by Hindu males) and convert to Islam." Upon being informed of this, Mufti Kifayathullah went to the

village and called for a gathering of the people, whereupon he addressed them thus:

"Today I am so happy to be in this town meeting you, the scions of a courageous people. The Malkana people are one of the world's nations known for bravery. These people are the backbone of India. Your ancestors also stood up for the protection of Hindustan. They never took defeat from any enemy.

Some people have come to you claiming that the Muslims forced your ancestors to accept Islam and held them by the necks, cutting off their hair lock. What?! Were your ancestors so weak and cowardly? I don't believe this. Look brothers: these people are telling you lies and deceiving you. The truth is that no one could stand eye to eye with your predecessors. It was only that they understood Islam to be god and true way of life that they willingly became Muslims. In deserting your true religion, can you not feel the grief that the souls of your ancestors are experiencing?"

The effect of this speech hit the hearts of the people so hard that the people of the entire village again reverted to Islam.

(The Word of the Truth in the defense of Deen)

As a result of the Shuddhi movement, the entire country became embroiled in sectarian clashes and unrest. It was for the purpose of Hindu-Muslim unity that (Mahatma) Gandhi ji started his fast in September 1924. Then a conference of all the religious parties was held on September 26, 1924 in which the chairman, while expounding on the importance of Hindu-Muslim unity, brought forward the suggestion to the Muslims that the punishment of apostasy and the duty of Tableegh should be dropped as parts of their religion. Under the circumstances, most of the Hindu and Muslim leaders were in support of this proposal. Out of the gathering of thousands, only the person Mufti Kifayatullah was fully opposed to this unanimous resolution and stood up for the correct position of the Shari'ah. He was not awe-struck by any of the great personages assembled there, but rose in opposition, saying:

"The foundation of Islam is upon Tableegh (propagation). The very nature of it includes (the institution of) Tableegh. Undoubtedly the punishment of the apostate in Islam is death. This is an openly manifest, fundamental principle of Islam and we have

reservation declaring it to be so. The current unrest in Hindustan is not a result of (the existence of) this principle because to enforce this punishment is only the right of the Islamic sultanate. Thus the issue of this Islamic punishment has no bearing on the unrest occurring in Hindustan today."

In this way, despite all odds, Mufti sahib spoke the word of Haqq, preserving the status of 'Ulama-e-Haqq' and Islam. (6)

Principles of Da’wat

Maulana Syed Sulayman Nadwi Rahimhullah writes:
It is essential that (1) the caller himself, (2) the call. and (3) the manner adopted for the propagation of this call- should necessarily be in conformity with the way-of-working and the manner adopted by the Holy Prophet Sallallaahu Alayhi Wasallam. The caller must possess complete harmony, both in the observance of the Islamic practices and in his spiritual state, with the first and the greatest of callers, Muhammad Sallallaahu Alayhi Wasallam; and, the greater the harmony, the deeper and the vaster will be the influence of Da'wat, Secondly. it is required that the

call should be the same (as that of the Holy Prophet Sallallaahu Alayhi Wasallam), i.e., the caller should invite people to pure Islam, Iman and performance of virtuous deeds, Thirdly, the manner of imparting Da'wat should invariably be in full conformity with the way adopted by the greatest caller of Islam, the Holy Prophet Sallallaahu Alayhi Wasallam. In other words, the extent of success in the mission of Islamic revival and the expansion of its influence will depend on the measure of a caller's close affinity with the Sunnat of the Holy Prophet Sallallaahu Alayhi Wasallam in all these aspects of Da'wat discussed above. If the work of Da'wat fulfils these three requirements, it will be effective. Immune from becoming erratic and consequently, will ever be leading the callers to the true path with an ever-increasing force. The life history of the great callers of the past centuries whose work for the revival of Islam has been universally acknowledged and unanimously appreciated by the entire Ummat, bears testimony to the truth and validity of these three principles of Da'wat.

In short, it is required of a caller that he- in his knowledge & practice, vision & thought, mode of Da'wat, and intuition & inward spiritual state- should possess a perfect spiritual affinity with the Prophets of the olden times, and especially with Hazrat

Muhammad Sallallaahu Alayhi Wasallam. Together with the soundness of Iman and practicing good deeds in appearance, his spiritual condition and devotional state should also be in complete harmony with Old spiritual state of the Holy Prophet Sallallaahu Alayhi Wasallam; that is, his spiritual state should be a picture of Allah's love, Allah's fear, kindness towards Allah's creation and Allah's relation. In matters of personal habits and qualities of character, he should practicing the Sunnat of the Holy Prophet Sallallaahu Alayhi Wasallam to the utmost possible degree. The driving-force behind his Da'wat should only be: loving & hating people only for Allah ['s pleasure]; compassion and sympathy for the Muslim Community; and mercy for the humanity. Together, according to that principle of Da'wat- which is repeatedly stressed by all the Prophets Alayhi Wasalaam - he should have no intention to gain any worldly reward or recognition from (the work of Da'wat:' ... my reward rests with none but the Sustainer of all the worlds. [Surah Ash-Shu'ara, 26:164] Rather, the anxiousness of gaining this reward should be so high in him that no thoughts of worldly honour or glory, material wealth or fortune, reputation or recognition, personal comforts or selfish pleasures become a hurdle in his way: and even his personal habits, general bearing and manner of conversation- rather every of his action and motion-

should get concentrated only towards this end. Behold, my prayer, and [all] my acts of worship, and my living and my dying are for Allah [alone]. the Sustainer of all the worlds. (Surah Al-An'am, 6:162)

(Reasons for the Failure of Da'wat in This Age)
In India, in the year 1921, through the efforts of Arya Samaj Hindu Conversion Movement, the ignorant new Muslims among the village peasantry were being drawn away from their professed religion, and the Tire of apostasy was threatening such areas. Muslims from all the four corners of the country rose in alarm to extinguish this fire. Numerous missionary societies were founded; thousands of rupees were donated for them and many paid-missionaries were employed to tour the villages. Renowned and learned defenders of Islam held public debates and spiritual discussions to advocate the cause of Islam. This struggle continued for quite a few years with a traditional zeal and fervour, but gradually the sentiments subsided and the movement lost its tempo. The societies were dissolved one after the other, and the paid-missionaries had to be called back for want of funds. The debaters and orators ceased to receive invitations to address public meetings, and the storm in this sea gradually laid flat.

What were the reasons for the failure of this missionary work? It was because all this uproar was not motivated by a sincere religious spirit. The paid-missionaries, debaters and so called callers were not inspired by any genuine zeal for Islam.
Unfortunately all their apparent missionary fervour was motivated by a desire for worldly recognition, public appearance, and thirst for material gains. As a matter of fact, religious invitation, spiritual capacities, and Tableegh (are the things which) cannot be purchased from the market.

(The Importance of Tableegh)

A wisely-planned (system of) Da'wat and Tableegh, amr bil ma'roof, and nahi anil munkar is the backbone of the entire body of Islam. It is Da'wat on which depends the foundation, strength, expansion and success of Islam. I believe that, in these days, Da'wat is more needed than it was needed in any time in the past; and in contrast with converting the non Muslims to Islamic Faith, this is more important to make Muslims Muslim.

(Call of Faith)

The crying need of the hour is to call the Muslims back to faith. The rallying cry of this new religious endeavor should be "Let us re-create faith in Islam." But mere slogan raising will avail nothing. We have to think of the way through which to approach the inner selves of the ruling sections of the contemporary Muslims world so that they can be brought back to Islam.

(Selfless Preachers)

Today Islam needs workers who may be ready to dedicate their entire resources and abilities, their learning, their time, their money and their energy to its cause, and pay not any heed to the attractions of worldly advancement. They must be wholly free from malice, bearing no grudge against anyone. They should serve, but take no service from others; give and no take. Their conduct shall of course be different from that of political workers who are motivated mainly by the lust for power. Sincerity should be their habit, and freedom from every kind of self-seeking vanity and prejudice their chief mark of distinction. (11)

(The way and consideration of Preaching)

Hazrat Maulana Shah Wasiyyullah Rahimahullah said in a gathering:

“It is permissible to take an entire assembly to task for the crime of a single person. The following Hadees is quoted in Sahih Bukhari:
Hazrat Abdullah ibn Umar Raliyallahu anhu relates that Rasulullahi Sallallaahu Alayhi Wasallam saw phlegm in the masjid in the direction of the qiblah while he was leading the people in salah. He wiped it off and then turned around and addressed the congregation: “when you are in salah, Allah Ta‘ala is in front of you. You should therefore not spit to the front while you are in salah.”

The author of Fath al-Bari writes in his commentary to this Hadees:
Wiping off phlegm from the masjid with one’s own hand was explained previously. The additional point in this narration is that Rasulullahi Sallallaahu Alayhi Wasallam expressed his anger at all the congregants.

The point which we derive from this is that it is permissible to scold and reprimand an entire assembly for an action which was done by one or a few of them. It is permissible to do this because it will serve as a

warning to the others not to repeat such an inappropriate action.

Look at how the scholars extract rulings from the Ahadees. From the above Hadees, the author of Fath al-Bari proves that when a single person commits an inappropriate action, it is permissible to reprimand the entire assembly so that no one may repeat that action in the future.

I say, one wisdom behind reprimanding the entire congregation is as explained above. Another reason could be that because the rest of the congregation approved of the action of the one person, Rasulullahi Sallallaahu Alayhi Wasallam reprimanded all of them. A person who approves of an action is as though he committed it himself. The acceptance of the abovementioned action is deduced from the fact that no one reprimanded the person, no one went forward to clean it off, nor did anyone inform Rasulullahi Sallallaahu Alayhi Wasallam about it.

As for the principle that your approval of the action of another is as though you committed it yourself, a parallel to it can be found in the Qur'ān. Let me explain.

The Qur'an addresses the Jews who were living in the era of Rasulullahi Sallallaahu Alayhi Wasallam:
When you killed a person and cast the blame for this (crime) upon one another, and Allah was to disclose what you were concealing. (Surah Al-Baqara, 2:72)

This incident occurred during the time of Hazrat Moosa Alayhi salaam; not in the time of the Jews who are addressed. The scholars explain that the present addressees are held responsible for the action of the past people because they approved of the action of their forefathers, were happy with it, and did not absolve themselves from it.

There are many places in the Qur'an where latter generations were reprimanded for actions committed by their ancestors because they did not distance themselves from those actions; rather, they approved of them. The verse quoted previously is an example of this. We quote the verse again:

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۖ وَاللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ

(Surah Al-Baqara, 2: 72)

Allah Ta'ala says "you killed". The addressees are the Jews who were living in the time of Rasulullahi Sallallaahu Alayhi Wasallam while the incident took

place in the time of Hazrat Moosa Alayhi salaam. A man was killed from the Bani Isra'il and the identity of the murderer was not known. Each person was trying to place the blame on the other. Hadrat Moosa Alayhi salaam finally prayed to Allah Ta'ala and he was informed of the identity of the murderer. Allah Ta'ala says in another place in the Qur'an:
When We took a covenant from you and raised over you the Toor (Surah Al -Baqara, 2: 63)

Here too the addressees are the Jews of Madinah although no such covenant was taken from them nor was Mount Toor raised over them. This entire incident took place in the time of Hazrat Moosa Alayhi salaam. Coming back to the previously-quoted Hadees, Rasulullahi Sallallaahu Alayhi Wasallam was quite angered at seeing the phlegm in the masjid because the person who spat it out disregarded the sanctity of the masjid. Rasulullahi Sallallaahu Alayhi Wasallam issued a warning to everyone so that a similar incident does not recur.

I say, Rasulullahi Sallallaahu Alayhi Wasallam certainly expressed his anger but he did not name anyone. He saw a mistake committed, the masjid was desecrated, he disapproved of the action, expressed his disapproval, but did not ask anyone to clean it off.

Instead, he did it with his own blessed hand. Through this action, he displayed the sanctity of the masjid and demonstrated his great character to the Muslim community. Glory to Allah.

From this we learn that it is permissible to express anger on occasions of this nature. The Prophets Alayhimus salaam used to get angry for Allah's sake.

Look! Rasulullahi Sallallaahu Alayhi Wasallam did not instruct any Sahabi to remove the phlegm; he did it with his own blessed hand. Imagine the effect it must have had on those who were present, and how much respect for the masjid must have developed in their hearts.

We learn from this incident that Rasulullahi Sallallaahu Alayhi Wasallam used to get angry when he saw anything which was against the Shari'at. He would also display his anger to the entire assembly so that everyone is admonished.

Now listen to another incident where Rasulullahi Sallallaahu Alayhi Wasallam did the exact opposite. The scholars normally quote it for additional benefit. Rasulullahi Sallallaahu Alayhi Wasallam was in the masjid with a group of Sahabah Raliyallahu anhum. A

Bedouin entered and began urinating in the masjid. A few Companions hastened towards the Bedouin to stop him. Rasulullahi Sallallaahu Alayhi Wasallam held them back and asked them to let him finish what he was doing. If they stopped him there and then, he would end up messing other parts of the masjid. Furthermore, stopping him from urinating could cause some type of illness to him. Now it is only the masjid which has been messed, let it not happen that his health is affected. When the man finished, Rasulullahi Sallallaahu Alayhi Wasallam addressed him in a soft and compassionate tone: “The masajid are the Houses of Allah. Salah is performed in them, people read the Qur’an and engage in Allah’s remembrance. They are not the places for relieving one’s self.” Rasulullahi Sallallaahu Alayhi Wasallam then got up, filled a bucket with water and poured it over the place where the man urinated. This made a deep impression on the man’s heart. He went to his people and spoke about the noble character of Rasulullahi Sallallaahu Alayhi Wasallam. He added: “By Allah, he neither became angry at me nor did he repulse me.” The man went and related this noble character of Rasulullahi Sallallaahu Alayhi Wasallam in many places, and it left a good effect on the people.

Now look! In the first incident he expressed his anger when he saw the phlegm in the masjid. And here he does not become angry in the least even though the man urinated in the masjid. In fact, he explained to the man in an affectionate manner.

We learn from this that when a person is involved in rectification and propagation, it is essential for him to understand the situation and occasion. If not, he will cause more harm than good. Imam Ghazzali Rahimahullah said: Enjoin good and prohibit evil, but not in a manner that good becomes evil and vice versa. If an attitude of this nature persists, enjoining good and prohibiting evil will cause harm and the benefit will be replaced by corruption.

The scholars extracted the principles of rectification and propagation in the light of these incidents. A different rule applies to those who are close to a person and have more opportunities of listening to him and learning from him. Another approach is adopted when dealing with strangers and outsiders. If close associates commit the slightest mistake, they are taken to task immediately. This is because they had many occasions to learn, but they did not. As for strangers and outsiders, their major and serious

offences are overlooked and pardoned. They will be taught in an affectionate manner. Their bad mannerisms will be treated with noble character. Because they have fewer occasions and opportunities of learning Deen, a soft approach is needed to teach them.” (4)

Tasawwuf

Maulana Muhammad Raabey Hasani Nadwi writes: “Character and Tasawwuf has a huge impact with regards to adorning one's life and refining his conduct and behaviour. In reality, Tasawwuf is to inculcate deen into one's life and to exercise abstinence and be disinclined from this world. Using this world for deen attains it and, at the same time, not letting one's heart to become inclined towards this world. For it, dhikr, ibaadaat, abstinence and sacrifice are necessary. From among the chains of the pious predecessors with regards to this, the four chains, viz. the Qaadiriyyah, Naqshbandiyyah, Chishtiyyah, and Sahrwardiyyah chains, have attained great fame and acceptance.

The Ulama of the Deoband school of thought have derived special benefit from these four chains of Tasawwuf and they have also made an effort to remove the exaggeration found in them. They have benefitted from these chains in the light of the Qur'aan and hadeeth due to which there was a huge impact on the tasks of Islaah, (reformation) Da'wat (invitation), Ta'leem (education), and Tarbiyyat (spiritual up-bringing).” (8)

(Rectification of Tasawwuf)

The wrong people always change good traditions and noble customs into evil customs and ways. This seems to have also happened to Tasawwuf. Ignorance adopted the place of knowledge. Not practicing and, in fact, evil practices took the place of practice. Tasawwuf and Tareeqat were given the name of a disguised form of shari'at and deception was called karaamat. Impostors and people who followed their desires made Tasawwuf a target of oppression and the engineers, doctors, professors etc. of nowadays who are ignorant of true knowledge and the Qur'aan and hadeeth have corrupted this branch. In fact, they have held its trusteeship without any fear. Now it is

apparent and it can be gaged what will occur and what Tasawwuf will become in such a condition.

A pious person excellently mentions, "Tasawwuf was spiritual ecstasy. Now it has become an evil condition in this period of deterioration. First it was done out of hope of gaining reward. Now it has taken form of earning. First it was done with sincerity. Now it is done for gaining fame. First it was a building of humility. Now it has become a centre of arrogance. First it was simplicity. Now it has worn the robe of extravagance. First it was embodying the qualities of Allaah. Now it has become the total opposite. First it was contentment. Now it has taken the image greed." (8)

(Maulana Ashraf Ali Rahimahullah)

Due to his service of Deen, knowledge and Islaah and his accomplishments in reviving Deen, he is accepted by the Ummat as the Mujaddid of the 13th century. In “Nuzhatul Khawatir” mention is made of him in the following words: "He was a renowned Aalim and a prominent spiritual guide of India. He was an asylum for all in knowledge, nurturing, guidance, purification of the soul and rectification of one's conditions. People used to take their problems to him and return

after being quenched by the fountain of knowledge and recognition of Allah. They used to go to him with sick hearts and internal diseases and they used to return home after being cured by his guidance of wisdom. Through his advice, instructions, lectures, gatherings, books and letters, thousands of people were blessed with the ability of following the Sunnat, and adhering to the Shari'at and attained salvation from their ignorant habits, beliefs of polytheism and practices and customs that were contrary to Islam which had penetrated the Muslim society and used to be seen in abundance during occasions of happiness and sadness due to the previous interaction with the Hindus.

He presented Tasawwuf and Tariqat in a general understanding and in words easy to understand. He fitted it to life. He explained the difference between objectives and means. (8)

Reality of Tariqah

Hazrat Maulana Qamaruz-Zamaan writes statements of Maulana Muhammad Abdullah Bahlawi (b. 1313 A.H. - d. 1398 A.H./1979)

“Those who claim that Tasawwuf and the Shari’ah are two separate entities are clearly in error. Some Ulama also claim that Tasawwuf is not found in the Qur’an and Hadees. Allah Taʿala says in the Qur’an:

أَقِيمُوا الصَّلٰوةَ

Establish Salah.

Allah Taʿala says in another place:

Successful indeed are the believers. Who are humble in their Salah.

Thus: Salah is the Shari’ah, and humbleness is the Tariqah. And a Hadees states:

أن تعبد الله كأنك تراه، فإن لم تكن تراه، فإنه يراك

Worship Allah as though you are seeing Him. If you cannot see Him, then know that He is seeing you.

This is known as Ihsan.

To summarize:

Salah is the Shari’ah. Humbleness is the Tariqah. The level of Ihsan is the Haqiqah. None can deny that any of these three are part of the Shari’ah. Humbleness in

Salah and having the quality of Ihsan are together referred to as Tasawwuf. This clearly shows that Tasawwuf is the Shari'ah, and the Shari'ah is Tasawwuf. (2)

Migration and Travel for sake of Deen

Hazrat Maulana Abul Hasan Ali Nadwi Rahimahullah states:

"An important pillar was that Muslims were invited and cultivated on a pattern of temporarily reducing their worldly engagements and sometimes leaving their places. (For new people and tribes accepting Islam were going to the prophet city of Madina leaving their place). As with their normal busy worldly engagement they were not able to spare time for seeking Ilm.

For learning Deen and seeking knowledge a level of striving, some sacrifice of life and wealth was like a precondition. It was also a test of them for love of Deen and their keenness. They have to partially reduce their worldly engagements and giving due

importance to the engagements of the Deen. To leave their habituated and adapted environment and doing something against their Nafs (self-worth). And this thing is very easily attained by leaving home. Native place is a most cherished by all human beings. And leaving home is very tough on self-worth. (9)

Mufti Shafi Usmani Rahimahullah

(Emigration to Pakistan)

Hazrat Maulana Qamaruz-Zamaan writes: “India gained independence in 1947 and Pakistan came into existence. Shaykh al-Islam Allamah Shabir Ahmad Sahib Usmani Rahimahullah had started efforts for an Islamic constitution for Pakistan. However, at the very first step, he felt the need to formulate a concise sample of an Islamic constitution so that a request could be made clearly to the government. To this end, he invited the following senior Ulama to come to Pakistan:

1. Hazrat Maulana Sayyid Sulayman Nadwi Rahimahullah.

2. Hazrat Maulana Muhammad Shafi Sahib Rahimahullah.

3. Hazrat Maulana Manazir Ahsan Geelani Rahimahullah.

4. Dr. Hameedullah Sahib Rahimahullah (Dakkan).

Bearing in mind the invitation of the Allamah (Hazrat Shabir Ahmad) and the importance of the objective, Mufti Sahib resolved to emigrate from his beloved hometown. He bid farewell to Deoband on 20 Jumada ath-Thaniyah 1367 A.H./1 May 1948 and headed for Karachi.

Dar al-Uloom Karachi

After his emigration to Pakistan, Mufti Sahib made two tasks the objectives of his life:

(1) Striving to promulgate an Islamic system in Pakistan.

(2) Establishing a Dar al-Uloom in Karachi.

The first two years kept him so occupied with efforts to establishing an Islamic constitution that he had no

time to focus on the establishment of a Dar al- Uloom. The issuing of Fatawa even after having resigned from Dar al-Uloom Deoband had become a part of his life.

Final bequest

Mufti Sahib said:

I neither have the strength to speak for long periods of time nor the time. Listen to a few concise points.

He then said:

The last words which Rasulullaahi Sallallaahu Alayhi Wasallam repeated before he departed from this world and after which he met his Creator were:

Be mindful of Salah. Be mindful of Salah.

Fear Allah with regard to those who are under your control and authority.

Mufti Sahib then spoke concisely and impressively about the importance of Salah and fulfilling the rights of others. He said:

A person cannot be a Namazi (regular performer of Salah) until he adheres strictly to Salah with congregation. The person who is not strict with congregational Salah is fooling himself into thinking he is a Namazi. A person becomes a Namazi only when he is meticulous about congregational Salah.

He then added:

A person should vigilantly observe his Salah and other acts of worship. Remember! There is no one in a worse loss than the one who starts to consider himself to be pious and righteous on account of performing Salah and observing fast. All his Salahs will be flung back onto his face.

Mufti Sahib then spoke about adhering to Hijab. He said:

Ensure Hijab is observed by your entire family. Do not allow modern culture to creep into your homes. This is by bequest. Adhere to it.

May Allah Taʿala enable us to practise on this bequest. Ameen.

Hazrat Mufti Taqi Usmani Sahib writes:

My father said that the Qur'an addresses Rasulullahi Sallallaahu Alayhi Wasallam:

When you have finished [your task], devote yourself [to Allah's worship]. And to Your Sustainer turn [all your] attention. (Surah Ash-Sharh, 94:7-8)

My father said:

Rasulullahi Sallallaahu Alayhi Wasallam is addressed in this verse. After you have completed your other tasks, tire yourself in Allah's worship. This shows that the fundamental objective is worship. It is not correct to have the intention of completing it quickly so that one could turn to other tasks.

Instead, the intention should be to complete other tasks as quickly as possible and then devote one's self to Salah and worship.

He added:

The Ulama and those rendering Deeni services have to ponder over this. Rasulullahi Sallallaahu Alayhi Wasallam is being addressed: "After completing your tasks, tire yourself in Allah's worship." The question is, completing what tasks? Obviously, apart from

worship, all his occupations and tasks were related to Deeni services. Sometimes is was Jihad, sometimes teaching and propagating, at other times administering the government, and sometimes rectification of character. In fact, even his domestic life is included in Deeni services because it entailed teaching and educating. Not a single moment of his life was spent in anything apart from work and actions which earned him rewards. Despite this, Rasulullahi Sallallaahu Alayhi Wasallam is ordered to devote himself exclusively to Allah's worship after completing all his Deeni services.

From this we learn that those who are occupied in Deeni, Thableeghi or social services should not think to themselves: We are occupied by day and night in Allah's Deen. Therefore, (Allah forbid) we do not need optional and recommended acts of worship. Had this been the case, is there anyone who could render more Deeni services than Rasulullahi Sallallaahu Alayhi Wasallam? If he is still being ordered to engage in optional worship, and his feet used to get swollen in emulation of this order, where do we stand? (2)

Maulana Sayyid Muhammad Yusuf Bannuri (b 1326 A.H./1908 - d 1397 A.H./1977)

Hazrat Maulana Qamaruz-Zamaan writes: “One of his ancestors, Hazrat Sayyid Adam Bannuri Rahimahullah - a Khalifah of Hazrat Ahmad Mujaddid Alf Thani Rahimahullah - had settled down in a village called Bannur, district Ambalah, Punjab province in India. This is why Maulana is referred to as Bannuri.

(Courage in speaking the truth)

It was the era of General Ayyub Khan. Islamic laws were subjected to oppression and tyranny. The prison doors were open to suppress the voices of truth. International law was in prominence. Juridical issues were being attacked. Qadiyanism was on the rise. The beards of Ulama were made objects of mockery. The issue of the crescent had become a political one. In the midst of this tempest and storm, what does the pen of Maulana Yusuf Bannuri Rahimahullah writes: Observe the following:

After about one century, a portion of united India came under the control of Muslims. It is called Pakistan. A few years after the early era, such leaders came into power who treated Islam just as an enemy of Islam would treat it and would want to exact revenge from it. It is a system of Allah: Those tyrants were eventually disgraced.

Subsequently, the reins of government came into the hands of a person from whom it was hoped that he would probably make up for the previous era, that Islam would reign supreme, and the honour of Muslims would be restored. It is sad to say: The present era has destroyed all the departments of Islam far more than what was done previously.

When oppression and tyranny had reached its peak during the rule of Bhutto, and the nation had become fed up with deceptions and subterfuges, Maulana wrote the following few lines:

If one were to think of the fate of Hitler, Goebbels, Himmler and Mussolini, it would serve as an admonition for every dictator. The weapon of oppression and fanaticism has a short life. Allah Taʿala

did not confer His divinity to any tyrant ruler to do as he wills. The world has seen the admonitory fate of the tyrannical and ruthless rulers of Europe and Asia of the recent past.

Maulana writes in another place:

The system which has been imposed on the country until now and which is continued to be imposed - experience has proved it to be unsuccessful.

Hearts are trembling; minds are restless; peace and security are missing; no person's life, wealth and honour are protected; mischief mongers and pleasure-addicts have found their freedom; people have become fed up with alcohol and gambling; nudity and immorality have disgraced Pakistan. Have mercy on Allah's creation and have mercy on your own selves." (2)

Means for Da'wah

Final journey and last lecture of Maulana Muhammad Yusuf Bannuri Rahimahullah

Maulana travelled to Islamabad on 28 Shawwal 1397 A.H. to take part in the Islamic Consultative Council. Maulana delivered a fundamental but comprehensive lecture which was his last. Some issues used to be touched upon outside the sessions of the Council. Some personalities requested Maulana to deliver a speech over television. Maulana agreed to deliver it over radio but excused himself from television saying that it was against his temperament. In the course of these unofficial discussions, someone asked if films could be purified from immoral elements and then used for the sake of propagation. The gist of Maulana's reply is as follows:

I'd like to mention a point of principle in this regard. Allah Taʿala did not impose on us to make people into genuine Muslims through whatever means possible. Yes, He has certainly imposed on us to use whatever lawful means there are for the propagation of Deen and to spend all our efforts in this regard.

While Islam orders us to propagate Deen, it also shows us the dignified ways and methodologies for doing this. We are bound to propagate Deen while remaining within the circle of those means and etiquette. If we are successful in our propagational

efforts while remaining within those parameters, then this is exactly what our objective is. Assuming we do not achieve total success through the lawful means, we are not liable to resort to unlawful means to invite people towards Deen. We cannot cast aside the etiquette of propagation while resorting to lawful and unlawful means merely to convince people to accept our message. If we are able to make just one person a true adherent of Deen while adopting the lawful means of propagation, then our propagation is successful. But if we are able to convince a hundred people by resorting to unlawful means, then success of this nature holds no value in the sight of Allah Taʿala.

When propagation of Deen is done while the injunctions of Deen are trampled, then it is not propagation of Deen; it is propagation of something else. A film, by its very nature, is against the injunctions of Islam. Therefore, we are not liable to propagate Deen through it.

If a person accepts our Daʿwah through lawful and dignified means, our hearts are laid out for him. However, if a person is not prepared to listen about

Deen without looking at a film, we excuse ourselves from extending Da'wah to him through a film.

If we do not adopt this stance, and today we use films to propagate Deen in consideration to the temperament of people, then tomorrow, uncovered women will be used for the same purpose. After that, efforts will be made to call people towards Deen through singing and dancing. In this way, we will trample on one injunction of Deen after the other in the name of Tableegh.

Hazrat Maulana Mufti Muhammad Taqi Sahib then writes as a summary:

This was Maulana's last speech in the Council. If we study it carefully, it is actually his final bequest to all those who are working for the propagation of Deen. It is worthy of being embedded in the heart. (12)

(Use Correct Means)

When Hazrat Mujaddid Alf Thani Rahimahullah had insight about the conditions in this country (India), he turned the tide of history through his Maktubat (writings). When he realized that the situation in the

country was very bad, with Kufr and apostasy spreading everywhere, he used all his energies to change the situation through his Maktubat in his Persian language. If you were to read them in the original Persian, you will certainly feel the effects.

Allahu Akbar! The Persian language is so powerful that it can stupefy a person. He wrote letters to powerful leaders, Ulama and businesspeople; and tried to change their minds. At the same time, he continued crying before Allah Taʿala. Consequently, the situation changed, and a person like Aurangzeb Rahimahullah became the new king. This was the fruit of Hazrat Mujaddid's Rahimahullah efforts. (1)

Conclusion

We conclude our short appraisal and sincere message with saying of Hazrat Haji Imdadullah Sahib Rahimahullah: "The capability to develop affinity with Allah Ta'ala cannot be realized without rectification of character."

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